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WOMAN'S WORK

Vol. XXIII. MARCH, 1908. No. 3.

THE dear and honored Secretary *Emeritus*, Dr. Ellinwood, has written a vigorous letter from North Carolina where he is spending the winter. From it, we are allowed to quote this characteristic passage:

"Mrs. Ellinwood and I read every week or two some book that fills us with the subject nearest to our hearts. The last was that grand book of Arthur Smith's. By the way, Dr. Ludlow did a good thing in writing *Captain of the Janisaries*. It is a good picture of the zenith of Islam as a European power, and as the epitome of all villainies. The divine permission of such a history disturbs one's faith. *Au contraire*, the times through which we are passing, and the rapid succession of events that are occurring on all the continents, restore our confidence in the world order and the coming of the Redeemer's Kingdom."

REPORT of the Men's Foreign Missionary Convention begins to arrive, as we go to press. Fourteen hundred and forty-one men east of, and inclusive of, Ohio, most of them laymen, left business behind, traveled to Philadelphia, paying all their bills and a dollar registration fee, and devoted their united energies for two and a half days to foreign missions of their Church. Their purpose is expressed by the Convention Committee: . . . "Moving toward the Six Million Dollars Standard established" (at Omaha) . . . "we now set ourselves definitely to the task of raising at least Two Million Dollars the coming year." With what cheerfulness will the Women's Societies retire to back seats and how thankfully will they sing the *Jubilate* as they see an army of strong men coming to the front.

WE have joyful tidings of the "greatest revival ever known" in Syrian Protestant College, Beirût. Ten nights successively special services were conducted by men of the Faculty, the attendance reaching four hundred. On Jan. 9, one hundred men arose and declared their personal faith in Christ. Should it prove that any of these were Moslem students, the fact will be still more significant.

IN answer to the objections to missions for Mohammedans, that "The time has not yet come," "The doors are not yet open," Dr. Lepsius said to German Christians: "The time has not yet come because we have forgotten to wind the clock; the doors are shut because we keep the key in our pockets."

THE last National Assembly of the Roman Catholic Church, in Germany, announced that, for the future, Africa is to be their sole mission field.

AS long ago as 1844, Leighton Wilson, the founder of Gaboon Mission, wrote: "I am of the opinion that you will be obliged to adopt some rule in relation to Africa missionaries, that they be allowed to return to the United States after eighteen months or two years." But in those days it was said the churches would not stand the sight of missionaries returning so soon, and officers of Mission Boards were timid; perhaps it was expected that lives would be saved by miracle on the West Coast. It has taken sixty years to accomplish the placing of this mission on a scientific furlough basis, and we rejoice in seeing the faces of an unusual number of our friends from Africa at home, this year. A corresponding dearth on the field, however, suggests that true science would require an enlarged working force.

IF all goes well, this month will see Miss Mackenzie and the Adams family returning to Africa. Let their long journey and the undertakings awaiting their arrival at Libreville and Batanga be borne in mind at our March meetings.

FINE, because true, are these words by President Tucker of Dartmouth College: "The idea of the Kingdom of God on earth without China—as much of it, at least, as of England or of America—has become to the more Christian minds unthinkable."

WITH the assistance of $5,000 from Mrs. Russell Sage, the mission schools at Siangtan, Hunan, are provided with long-needed buildings.

IN a recent public meeting, Dr. McCandliss of Hainan gave a general reason for the fact that valuable mines in China remain undeveloped. From neglect of hygiene and sanitation, whenever a crowd of workmen gets together, at a mine, some disease breaks out, often a serious epidemic. Then it is understood on all hands that "the earth-gods have been disturbed" and are taking revenge on the miners. Work stops and the mine is promptly abandoned.

WHEN the Anglo-Chinese School at Chefoo was founded, it was placed under the management of the Presbyterian Mission, while the property remained under control of eight Chinese patrons with a contract that, if the school succeeded for ten years, the property should revert to the Mission. The ten years are up, and the Board of Foreign Missions now becomes possessed of $17,000 (Mex.) in real estate and school fixtures.

THE Chefoo Anglo-Chinese School has sent out two hundred and thirty-four students who took rank as teachers, business men, officials, etc. Of this number, one-fifth were pronounced Christians, and another fifth were believers whose influence will count for Christ. Last term, of one hundred and thirty students, forty were members of Y. M. C. A. and five men were baptized in church. Only one-sixth are from Christian homes, therefore the school offers wide access to heathen families in Chefoo, and Mr. Wm. C. Booth, who is in charge, has asked for another teacher in order that he may devote more time to personal religious effort with the young men.

INFLUENCED by the new German laws, nearly one hundred women in Élat have been coming to school, half a day. At least three of them endured beatings for their aspirations, and one was imprisoned. "Some have lived better lives than before, knowing that was the condition of remaining in school."

ANOTHER good deed by the Kamerun Government is a recent enactment forbidding the use of children as carriers. This has been a great evil in the past; hundreds of small children had their feet ruined by marching with adults and carrying heavy loads.

A WHOLESOME lesson has been taught the Bulu in Ebolewo'o district, where some of the headmen have been flogged for ignoring the new German law against marriage of little girls.

CONSTANT flux in the working corps of Batanga Station, in 1907, left no one member there for the entire year. Of seven men who came and went, Dr. Lippert stayed eight months, most of the time carrying alone the educational, medical and evangelistic departments. Rev. F. D. P. Hickman stood by seven months. Only one woman, Mrs. Lippert, was there more than three months.

FROM Urumia, Mrs. Shedd writes that Persia is in its "usual state of turmoil and alarm. We may any day find ourselves under some other flag than that of the lion and the sun, or under no flag at all, but we keep calmly about our business." No danger to this mission is apprehended.

A JAPANESE gentleman offered to present the portrait of some distinguished man or woman to a primary school in Hiogo and asked the children to vote for their choice. The 343 boys and girls cast their votes for 31 names: at the head of the list stood that of Washington with 69 votes; next Lincoln with 53; Admiral Togo had only 28; Florence Nightingale, the only woman favored, won 13.

DR. W. O. JOHNSON of Taiku, Korea, hired a thatched house near a Buddhist monastery in the mountains, for his family outing. From there he wrote:

"Our children excite much alarm among the monks when they behold the three youngsters climbing trees, walking stone walls, wading streams, bringing home hands and pockets full of frogs, beetles, grasshoppers, snails and insects, not one of which a monk would touch."

THE "Critique on a Popular Book" printed in our January issue has called out somewhat unexpected endorsement. It has come from California and Connecticut; a subscriber in Sewickley, Pa., ordered two extra copies, saying, "I do not know when I have enjoyed reading anything so much"; a gentleman in New York wrote, "'A Critique of a Popular Book' voices my sentiments exactly. . . . I hope it will open many blind eyes."

Our Missionaries in Africa——AND POST OFFICE ADDRESSES.

Mrs. Edward A. Ford,	Libreville, Congo Français.	Mrs. George Schwab,	Efulen, Kamerun.
Mrs. John Wright (Angom),	" " "	Mrs. Frederick H. Hope,	Élat, "
Mrs. J. S. Cunningham,	Benito.	Mrs. R. M. Johnston,	" "
Mrs. Oliver H. Pinney,	"	Mrs. Chas. W. McCleary,	" "
Mrs. J. E. Blunden,	Batanga, Kamerun.	Mrs. Frank O. Emerson,	Lolodorf, "
Mrs. S. F. Johnson,	Efulen, "	Mrs. Rudolph B. Hummel,	" "
Mrs. W. C. Johnston,	" "	Mrs. H. L. Weber,	" "

In this country: Mrs. Albert G. Adams, Westwood, Cincinnati, Ohio; Mrs. Wm. M. Dager, Berea, Ky.; Mrs. Adolph N. Krug, 71 Francis St., Waltham, Mass.; Mrs. Wilmer S. Lehman, 2429 N. Paulina St., Chicago, Ill.; Mrs. A. D. Lippert, 3744 Boudinot Ave., Cincinnati, Ohio; Miss Jean Mackenzie, 256 West 78th St., New York.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

SINGLE MEN'S CORPS, WEST AFRICA MISSION.

Rev. Melvin Fraser,	Élat, Kamerun.	Rev. L. D. Heminger, on furlough,	Sneedville, Tenn.
Mr. Francis B. Guthrie, *en route*,	Lolodorf, "	Rev. F. D. P. Hickman (Angom),	Libreville, Congo Français.

Mr. Cornelius H. Funk has gone out as German teacher on contract for three years and is located at Batanga.

Lolodorf Station

The pictures are from Dr. Lehman's photographs.

ONE HAD 150 PUPILS.

In January of 1905 Dr. Halsey, while on his visit to our Mission, was at Lolodorf and looked over our old site and inspected our new one, three miles away. In the fall of the same year we negotiated for the land and in May following we were occupying the first dwelling house; from this time, building operations have gone on as rapidly as possible.

Our new site contains 250 acres of good land with three small streams and several springs. It is covered with undergrowth and, in places, with virgin forest. The land is very fertile and we shall be able to raise food enough for all our helpers and boarding scholars. There is an abundance of good timber for lumber, so that a class in carpentry would find plenty of available material.

The main buildings may be grouped into dwellings, medical, school and church, school-boys' village, and workhouses.

The dwelling houses stand 500 feet apart on a ridge which runs northeast by southwest; the ground slopes down to the government road. The hospital and dispensary are to the west, in close proximity to the first residence, which is the doctor's. Directly east of the second dwelling is the new church, which is 38 by 64 feet; 800 can be crowded into it and the people themselves subscribed nearly 1,000 marks of its cost. East and a little north of the church are two school buildings, the German and the Bulu. Each is 28 by 64 feet and we have had 375 pupils in them, yet never a complaint because of poor ventilation, for there are openings 2½ feet wide, four feet from the floor, on two sides and two open doorways at either end. These three groups of buildings lie nearly parallel to the government road, which is about 500 feet from the church.

The remaining buildings all lie east and back of the church and second dwelling house. The rest house, behind the church, is for those who come to services from a distance. It is in the style of a palaver house or native hotel, divided into two rooms, each filled with native beds. This house is often filled to overflowing with guests, especially on Communion Sunday, when people walk over twenty miles to attend service. The school-boys' village, northwest of the church, consists of two parallel rows of

MISSIONARY RESIDENCE AT NEW LOLODORF.

Rear view; the separated ell is kitchen; further building on our right, dispensary. The first to occupy this new house were Dr. Lehman's family and Miss Mackenzie.

four houses each. Every house is divided into two or three rooms where 5-15 boys live. Other principal buildings are: The store where we keep goods for workmen and carriers; a food store and tool-room, where plantains, rolls of cooked cassava, corn, peanuts, bananas, macabo and other food is purchased and stored; the workshop, where our African carpenter has his bench and benches for his class; and the school-girls' house.

These people have walked twenty-three miles to Communion Service. There are about twenty and one-fourth of them are church members.

Our dwelling houses are large and roomy, with mat roof, bark walls and board floor, all made from native material except doors and windows. They have also screen doors and windows to protect against mosquitoes. Our houses are on posts 4-8 feet high, and a verandah, on the east, south and west sides, gives protection from the direct rays of the sun in the hottest part of the day.

Our station generally presents a scene of life and animation, the school of course contributing the most. Boarding scholars are with us constantly and day pupils in the forenoon. In the morning, women with baskets of food on their backs come to sell their produce; patients come to the dispensary for treatment; and carriers come to see "the people of God" and their houses. All these contribute to make quite a continuous stream of visitors whom it is possible to help and influence for Christ. Alas! the missionary is often so busy that he cannot take the time with each of these different individuals.

While Lolodorf Station has nearly all the necessary buildings erected, there is the greatest need for a permanent, efficient German school. We are the only Protestant agency for miles around, (Roman Catholics have two village schools within twelve miles,) to give the young people an education. The three hundred and seventy-five boys and young men in our station school could have been increased by many more if we had a competent, permanent German teacher.

The trading companies are anxious to take these young men and send them out to trade, but their business is not carried on according to the Golden Rule, and when a young man goes into the interior to trade he very rapidly deteriorates morally amid the great temptations. If we had a German teacher, we could hold many of these young men. They are anxious for an education. They can see the advantages of being able to read and write their native language, but they desire a knowledge of German also. If they could be certain of getting such an education at Lolodorf, we would have our schoolhouses and dormitories filled to overflowing.

What is true of Lolodorf is true of the other four stations in South Kamerun.

Five taught German under Mrs. Lehman's direction; one in black had a school of 125.

At present there are only four German teachers for the four stations, and this does not provide for absences nor for the new station that should be opened.

What could be done if we had a permanent German school at Lolodorf?

In the first place, the station would be made a great power over the lives of a large body of young people. If it were thought wise, we could have five hundred and more in our station school, either as boarding or day pupils. The most earnest Christian scholars would be trained for teachers, evangelists and other helpers. Teachers for village schools are urgently needed. The village school is a wonderful evangelistic agency. Put an earnest Christian in charge of such a school and, besides teaching, he will evangelize the neighborhood. Many have been added to our catechumen class from our present village schools. Before we left Lolodorf last year eight villages asked for schools. They themselves would build the schoolhouse and support the teacher. This was besides five schools we had already organized.

Here is an opportunity for an influential life work for some one who would like to fill a great want in our part of Africa. Who will see the need and provide for such a missionary? Who will accept the opportunity of opening the doors to a Christian education and to the Light of Life for the growing generation of young people in Kamerun?

Lift up your eyes, look on the fields; they are white already to harvest.

Wilmer S. Lehman.

A PAIR OF BULU HOME MISSIONARIES

A distinct evangelistic effort was the visit of Ake Zée and his wife Ajap Evina, about one hundred miles north by east from Elat, where a site for a new station has been under consideration. These two young people, strong in the faith and ready for service, spent September and October among the Bene about Metet and the people on both sides of the Nlong River, where Osom spent a month in the summer. They returned reporting an open door; fifty-four meetings had been held, in which over thirty-two hundred people heard the Word. This manly Christian boy standing before "big kings," big meetings—one numbering nine hundred and twenty-three—in the presence of unadulterated heathenism, such as he himself has emerged from, and this girl with him illustrating clean womanhood to the women, is a spectacle unto the praise of God's grace.

Melvin Fraser.

An African Boy's Repentance

Bitum had made such progress in his studies that he was sent as teacher to one of the towns. I gave him an umbrella, a little mirror, some needles and matches, in fact quite a dowry, when he left for his school. His first letter from Ipose (translated) is as follows:

"I greet you. I greatly grieve because we are parted for a time. But even so, since God permits me to come here. Another thing I greatly marvel at this: When I used to be coming to Ipose I used to pray that God would send a man to stay at Ipose. Now I myself stay there. Therefore I greatly marvel because God heard the prayers I used to pray.

"(Signed) *Bitum Nlam.*"

Later, however, under sudden and strong temptation, Bitum fell into sin.

Lolodorf, Nov. 10, 1906.—Bitum of course is removed from the school and from the church. The day he confessed he sat, toward evening, in my room wiping his eyes on his crumpled felt hat. He had nothing to say—at least he could not say it. But two days later he talked quite freely, wiping his eyes at intervals with his boy knuckles. This is the kind of thing he said:

"It was such a nice school. No one could see it but must have thought it was a nice school. I used to worry about it sometimes; some little thing would go wrong and I would lie awake at night and think that the school was going to be ruined. But really it was a nice school—sometimes. At noon my head would ache; a person would think the whole school was in my head. When I came away to-day not a child, not an old woman, but shed tears—they all shed tears."

(An interval, during which Bitum follows the popular example.)

"When we are children we like to think of what we shall do when we grow

to be men, and I always chose to teach people and help them. In the afternoon when Ngem and I used to sit together and talk thus, did I ever choose anything else? Do you believe they will ever let me teach school again?"

So, on and on—about his dreams and his performance and his poor young disappointment. Not very much about his repentance, but enough.

(Five days later). Bitum has just left after two hours of such pathetic outpouring as would hurt you. At first he said he had five words to open for me, and he went at them in a sufficiently systematic fashion. But presently he was saying: "My heart is just dried up within me and my body is weak. If I sat with another man and there was food between us he might have it all, and if I broke a *kank* and gave him half, my portion would fall to the ground before I would think to eat it. Every way I look, I find no peace. The worst is I cannot give up teaching school and that *you* won't take me back" (for I think it is best for him to go to his own town until next term). "I cannot run from these thoughts; they are with me all the time. I am surprised. I am like an animal who went away on a visit and there was one who dug a pit for him, and the animal returning fell into the pit. He did not know of the pit; he fell in. I cannot see people as I used, something is wrong with my eyes. Now I walk as slowly as the chameleon and so I will walk, because of the evil which I was so quick to do. The path ahead is plain enough, but I am like a man who was walking and something strikes him on the head from behind; he cannot forget that blow, he wonders about it and who did it, and will it happen again. Though the path is plain before him, his thoughts are all behind him."

I cannot tell you all he said. Sometimes he covered his eyes with his hand to shut out his young miseries or threw away his burdens with a gesture, only to acknowledge them again. I thought I had heard something similar before, so I began to read out of the Psalms, translating as I went along. There was the whole matter and the ancient anguish—David's tears gathered up in God's bottle so long ago—and Bitum said: "I would say you were reading from the heart of a man!"

(Later)—Bitum writes from the peace of his forest town, "The Lord Himself has lighted my lamp again; I see the path."

Since the time of his discipline, Bitum has been doing manual and other labor about the station. His last letter, received a few months ago, is dated from Muku, a neighborhood to which the people of Ipose have moved. The translation is as follows:

"Miss J. K. Mackenzie.

"MY MOTHER: I marvel at the Ipose affair. I tell you this news that when you left me I was always praying God about the people of Ipose that He would send them a man who would be able to help them. I never prayed that I might go again and stay there. When many days had passed, on a certain day Rev. F. O. Emerson said to me, 'Go to Muku and make a school there,' and I went. Now I again help the people who used to live in Ipose. Therefore I tell you this news that the Lord has again showed me the work that I should do for Him. While I was waiting I prayed to Him for many days that He would give me work, and He heard.

"Therefore I tell you this: Your child again sees work that he is able to do. Only this—I want you to pray the Lord thus: That I may be able to do this work well because in the time past I spoiled my work. I do not forget you. I greatly desire to see your face in these days, because I do not see another whom I know so well. Your child, *Bitum.*"

Jean Kenyon Mackenzie.

Prospering at Elat Station

A glad welcome awaited my return to Africa and I am enjoying my work more than ever. Since my arrival, five adults and four children of Elat Station have turned their faces towards America (for furlough), so four of us are attempting to cover the work of nine. To begin with the ordinary assignments:

I have charge of the house in which I have always lived and I enjoy housekeeping. Mr. Fraser takes his meals at my table; otherwise I am alone with the dog, the cat and the houseboys. It is very quiet, but I keep busy and try not to think I am alone. Dr. Johnston's family live in another cottage only a few steps away and they are most kind; we work together and enjoy each other. In the morning, I have the Bulu school of over two hundred sturdy boys; two afternoons I visit

towns, two afternoons I take the girls' sewing class, and have a teachers' class in the evening. Mrs. Johnston has charge of the girls' school and dormitory and assists me in the Bulu chart classes, besides her housework and four babies. She and I are making gardens for exercise. We have efficient and faithful help. Dr. Johnston has charge of the Industrial Department besides his medical duties. Mr. Fraser has the church work, oversight of the eight town schools, caravan and translation.

The beginning of school afforded its customary amusements. When the tuition was paid in trade goods it proved quite a promiscuous heap. One boy sacrificed his pantaloons, three boys their shirts, a great many their cloths, while cutlasses, live fowl, etc., swelled the list. When one new boy gave his name—"The Door of the Ocean"—I almost smiled aloud. Mr. Krug's absence prevents the session in German.

The church now has over one hundred members, with four African elders, as many ushers, a choir of young men, a dozen Sunday-school classes taught by Bulu boys, a young men's meeting on Sunday P. M. and one for women at the same time, each led by members. The collection taken monthly has sometimes amounted to $30, and seldom is below $20. We have our greatest crowds on that day. On Communion Sabbath it is good to see the "emblems" passed by the elders and partaken of by the members. I have seen eight hundred reassembling after Sunday-school and McCleary Chapel packed with brown bodies, while many stood without. Last Sunday thirty-six came to confess Christ, and there were more than twenty on each of the three past consecutive Sundays.

This is indeed a transition time for the average Bulu woman, and we have more than seventy women and girls in our school. As though in answer to our prayers, the German Government has instituted some new laws relating to women, which are causing quite a change in their lives. One of these prohibits girl-wives being bought or sold, or given as a pawn. Older women are getting more liberties, so they are coming to us almost daily. We hear of a law prohibiting the importation of intoxicating liquors into this colony after Jan. 1, 1908. Men are surveying for a railroad and telephone to be completed within three years. German money is being circulated, and a demand is created for competent native help. Our boys are therefore anxious for proficiency in the German language, and are being called off faster than we can prepare them.

While these larger movements are in progress, and the women are getting a

WIFE AND CHILD OF ELDER IN ÉLAT CHURCH.
Photographed by Miss Mackenzie.

better chance, the men are increasingly coming to inquire "the way." As I was going to one of the towns recently, I met a crowd of heathen men who literally obstructed the path, begging me to stop and tell them "God's Word." When, after thirty minutes' talk I started on, they begged for more. An old headman in a town asked me to teach him to read. So you see Africa is awakening more than ever before. We have our clouds, but they shift and we can see the light. Again I say, I am glad to have a part in the work of her redemption.

Myrtle E. McCleary.
(*Mrs. Chas. W.*)

A NOTABLE piece of work, 1907, was "reclaiming the once beautiful station of Angom from dense forest tangle," repairing its decaying buildings, calling its neglected people once more to the house of prayer, where for sixteen years the voice of Rev. Arthur Marling was heard in true and winning accents. Dr. S. F. Johnson was preacher and builder and, with the *Dorothy*, searched out the lost sheep. With the launch also, Rev. J. N. Wright made the rounds for communion services over a stretch of sixty-five miles, at the same time learning to do general station work in the Fang tongue.

Approval from Spanish Government at Benito

Oliver H. Pinney, M.D., has been stationed at Benito, where he devoted his mornings to the Boys' School and held clinics in the afternoon. Having been there fourteen months, he wrote, Nov. 21st, 1907:

"This month, the Governor immediately over us came here and spent above a week at the mission and looked into the school and our methods. When he returned to Bata, he wrote the following letter which I translate:

In the recent visit of inspection made at Rio Benito, as Sub-Governor of New Bata, I take great pleasure in showing to you that I hold a very good impression of the training that I saw among the native boys and girls, that they are being well educated in the mission and very worthily conduct themselves. They are also being taught to venerate Spain and its laws. At the same time that I shall give this same account to His Excellency the Governor-General of the brilliant instruction which the native children receive, I am obliged to recommend the vigilance and effort of the Professor, whom I compliment in the name of the nation of which I am a representative on this continent. May God grant you many years

[Signed] *Ginés Garcia de Paredes y Castro,*
Sub-Governor of New Bata.

Thus, after distracting difficulties at Benito in recent years, through obstruction by Spanish officials, we see blue sky once more.

The Bamun Writing

The Bamun people are a race in Northern Kamerun in the grassland, not far from the Bali among whom the Basel Society maintains a mission. Only recently they have extended their work to the Bamun tribe and, thus far, only Missionary Göhring has learned the language. It is a wonderful fact that Njoya, the King of the Bamun, with the help of his soldiers, has reduced their speech to a written sign language.

An article by Missionary Göhring in the *Evangelische Heidenbote* tells the main facts about this language, and from it the following abbreviated account is taken:

This sign language is composed of about three hundred and fifty different signs, all of which represent monosyllabic words. By combination of signs any desired number of words of many syllables can be formed, and thus the wealth of the Bamun tongue be represented in writing. Many of these signs are pictures of the objects for whose name they stand, as: Grave, plate, kola nut, snake, ear, moon. With others it is almost impossible to find a connection between the sign and the conception which it is to represent. A deep research into this language would yield valuable information on the methods of thought of the Bamun people.

The table compiled for the *Heidenbote* contains all the signs which have been invented but by no means all the Bamun words. As a language reflects always the sentiment and thinking of a people, even a limited number of words throw sidelights upon the tribal life and tendency. Thus, in this table, we notice the scarcity of words for religious conceptions compared with those standing for concrete objects. There is only one word for God and one for oath, and the oath, as in Bulu, has reference not to deity but to a deceased father. The sign for "amulet" reveals the faith of the Bamun in these objects, sold for good prices and in great numbers by Hausa traders who have come into this territory. Words are numerous for concrete objects, such as house. To build a house means simply to "tie"—an expressive term in a thatch country.

The stage of culture in the grassland is indicated by the use of "glass pearl" as synonymous with "adornment." Their implements of agriculture do not demand a wealth of expressions; the same word serves for "hoe" and "shovel." The word "pencil" shows European influence, but "razor" is of old African stock; and of undoubted African origin also, is the expression "horse-girl" (equivalent to hostler.—ED.). The game of dice must be a favorite, for it is called "the game." Color distinctions are not clear; one term serves for red, brown and yellow. The same word used for "cancer" and "sickness" points to a frequent occurrence of that dread disease, while a variety of names for ulcers shows how common they are. To "cry" is equivalent to "howl," while at the same time it serves for the outward expression of grief. The Bamun word for "talk" has the same meaning as "bab-

ble," but a distinct expression is used for "talking" in the presence of the headman: what one says to him must be considered; simply babbling might result in decapitation. That King Njoya is in the habit of giving energetic orders we may infer from the three simple, rapidly written signs: "Go away," "call him," "kill him." It is to be hoped that the last of these brief commands will become less frequent, now that a mission is planted here.

SAMPLE OF BAMUN WRITING.
Counterparts are indicated by +.

That a Negro headman, or the father of a family, or any Bamun who has commands to give, uses clear and precise instructions can be seen in the word "kan," which means both "command" and "forbid." Expressions for "chief headman" and "secondary headman," for tax, embassy and day of homage, reveal the existence of a form of government. Political shrewdness made Njoya a friend of the Germans.

The above facts from the *Heidenbote* are of sufficient interest in themselves to attract general attention, but to us, engaged in missionary work in Southern Kamerun, they are of special importance. Taking the given list of Bamun signs, over thirty of them are practically identical with Bulu words. For example:

	Bamun.	*Bulu.*
Child.....	mon	mon
Children ...	pon	bon
I.....	me	me
Die.....	bwu	wu
Basket.....	nkuê	nkoé
Divide	yap	kap
House	udab	uda (p)

The Bamun people, living in the northern part of Kamerun, stand as the boundary line between heathenism on the south and Islam on the north. More and more Islam is encroaching upon heathen Africa and spreading its teaching. Shall we not sustain our brethren of the Basel Missionary Society, in earnest prayer that God may enable them to check the advance of Islam toward South Kamerun?

Adolph N. Krug.

Efulen Church—From Report, 1907

Membership is ninety-eight; twenty-two were added on confession of faith. The first death occurred since organization in 1900.

Evangelizing. In the first half year Christians were sent out by twos to preach in the villages, the church paying each fifty cents a week. Twelve times, a pair went out on trips of two weeks, and about 13,000 people heard their message.

Sunday-school superintendent and some of the teachers are Bulu; average attendance is 470.

Inquiry class enrolls in two divisions (advanced): 63, of whom 40 are "in good standing;" (other) 309, of whom 187 "in good standing." All who are regarded by their own village people as insincere are marked "doubtful."

Offering taken (once) for China Famine Relief amounted to $18.00. Total contributions, $239.21.

Women's Meetings. One was held for Bulu women in the villages steadily all the year and others occasionally. One was conducted at Efulen, Sunday afternoons, for women from a distance and, simultaneously, there was another meeting for girls.

Sunshine Band composed of five Efulen women, visited the sick and coaxed people out to services.

TWELFTH year of Élat Station, church membership is 68, of whom 22 were added last year. Sunrise Station "Prayers" is a regular institution. Sunday-school attendance, about 600.

MAP FACTS AND CHRISTIAN FACTS.

Kamerun Protectorate is the correct term. Victoria and Kribi are important trading posts. About 800 whites in all Kamerun, seven-eighths of them Germans; the military proportion is 120 Germans to 1,100 natives.

Rio Muni is the Spanish term for Benito region. The cost to Spain of running its several African colonies annually exceeds the revenues derived, by 2,000,000 *pesetas*, or about $300,000.

Gabun (old Gaboon) is the northern of three French colonies; Libreville was founded 1849; "Baraka" is merely the mission station name. There are 1,000 Protestant Christians and 5,000 Roman Catholics in French Congo—and six millions of heathen.

Bantu peoples dwell near this German-Spanish-French coast, while inland tribes are usually classified as Sudan Negroes. They are superior to N. American Indians in technic capacity.

A small territory in Somaliland, which is solidly Mohammedan, is the only British possession in Africa which contains no Protestant Christians; from 1,000 Protestants in Zanzibar and 7,000 in Nigeria, the figures rise to 48,000 in Sierra Leone, 72,000 in Natal, 260,000 in Uganda, 1,118,000 in Cape Colony.

New in Gabun: secular schools with white teachers, established by the French; their commissioner commended the mimeographed lessons used in mission school, where 35 girls live in a crowded way.

Mission Meeting News

We are just back from Annual Meeting (in December.—ED.) at Batanga. It was on the whole a good and pleasant meeting. In arranging for the coming year, however, we had the usual difficulty in distributing our forces, there being, as always, more places than people to fill them. We are never able to carry on all departments of our work at all the stations, as they should be, for lack of missionaries. The section most poorly provided for is the French colony. We are sadly in need of more French-speaking missionaries. We have now only Mr. and Mrs. Ford, whose furloughs are due, and Miss Mackenzie, who is to be transferred from the interior to Baraka.

In other respects our mission is in a prosperous condition. I copy a part of the Report of the Committee on Self-support, to show you how schools and churches have both awakened.

"Self-support has advanced and taken on dimensions such as were scarcely thought possible five years ago. When we adopted the plan of turning over to the churches annually ten per cent. more of the cost of their support, we thought we were preparing the way for self-supporting churches in ten years. But three years have passed, yet we find more than two-thirds of our churches are self-supporting.

"Our fifteen churches in Corisco Presbytery have contributed this year $1,499.14, a net gain of $409.62. Eleven of these churches will support their own preaching during the coming year, and eight churches will also care for the evangelistic work within their bounds. . . . Needy fields are appealing to the churches for evangelists, instead of coming to the mission, as formerly, and asking for Bible readers.

"The schools have also advanced. Three years ago we had only seven village schools in Kamerun; now we have twenty-eight and they are supporting themselves."

You see the people are taking hold of church and school work in such a way as to prove their earnestness. More and more firmly have the missionaries become impressed with the idea that it is our chief work to train up a native agency who must win their own people to Christ. Hence our great satisfaction in seeing them respond to our aims and plans. Seventeen applicants to study for the ministry, most of them Bulu, came before Presbytery. Nineteen were already in course of training. We cannot count on this whole number, but we are encouraged. Happily, most of the applicants were young.

Theological students are in two stations. Bulu candidates go to Êlat, and coast candidates come to Benito to be taught by Mr. Cunningham. This will give us another department at our station. You at home will rejoice with us, I am sure, over the manifestations of God's blessing upon our mission, and will unite with us in prayer for a great outpouring of the Holy Spirit upon our field, and also in our petition that God will raise up more workers who will come out from the homeland.

Minnie Murray Cunningham.

A Missionsfest in North Kamerun

Report by a native teacher, Yakob Modi.

It having been decided that the time was ripe for a grand rally of all the Christians in Kamerun district, the missionaries, native teachers and Christians at Bonaku volunteered to entertain and provide food for those who should gather from a distance. The guests were assembled from the towns of Bonaduma, Bonebela (and six others named), from all the Basa towns which lie behind Duala, also from Yapoma and Yansoki. There were about two thousand people present, mostly Christians. Truly it was an inspiring sight. As they came from their towns by canoe and on foot, their way was cheered by the singing of gospel hymns.

Four missionaries, six African teachers and one Elder addressed the meeting. The whole service was one of praise to God for what had been accomplished and earnest prayer for the continuance of His blessing. Four choirs gladdened the hearts of the people by their singing.

All present were well dressed and honored the occasion by most dignified behavior. If such a festival makes so strong an impression on participants and beholders, how will it be on that Great Day when we shall gather in the presence of the Lord—Rev. 7:1, 5-17.—*Translated by* MRS. M. LOUISE REUTLINGER, *from a publication of the Basel Mission.*

Some Efulen Folks

You would be entertained if you could see the people I am just now seeing. There is one of the headmen of the district, come up to see Mr. Johnston and to find out whether our industrial class has made anything that he wants. I think it will be a chair or a bed. He is dressed in a high silk hat, a coat worn over an undershirt and a big cloth falling from the waist to his feet. Another man of equal power with himself comes in sight. They are quite jealous of each other and are having a wordy spat under an orange tree. Number Two has a long German pipe in his mouth, wears a big soft hat, a jacket without a shirt, and a blanket around the waist. Mr. Johnston is in his room trying to write to Dr. Arthur J. Brown, and he has been called from his letter four times, having to listen to people from five to thirty minutes.

AN NTUM WOMAN.
Pron. Un-toom. Photographed by Miss Mackenzie.

We had a wedding this week, between Nti, a Christian teacher, and Bela, a school-girl. Bela was given to us several years ago, when the man who had her for a child-wife became a Christian and put away three women. She is now about sixteen. She made her own dress, a pink and white flannelette trimmed with black and white braid, and cut Mother Hubbard fashion. It would look odd at home, but here it looked nice. We had orange blossoms in her hair, a string of black beads around her neck, and her feet were bare. The bridegroom wore a white suit, black leather shoes, and blue and white sateen tie. She is the first girl around here to have lived fully protected from a little child up to her marriage.

(*Mrs. W. C.*) *Emily T. Johnston.*

Industrial Possibilities in Kamerun, W. Africa

Rapid as is the development in our homeland it can hardly equal that in parts of the dark continent, as her people begin to find themselves and come to recognize their relative position in the world. Africa is probably moving faster to-day than any other continent.* It is a land rich in mineral wealth; containing rubber and ivory which have been for decades or centuries in preparation for the use of man; with a climate so varied as to be capable of producing nearly every agricultural product; with a soil equal to any demand. And Africa is awakening.

Kamerun is a German province of about 200,000 square miles (equal in area to Maine, California and Connecticut), lying on the West Coast just north of the equator. Her people have existed for countless generations in much the same manner, doubtless, as they were when first seen by our missionaries fifteen or twenty years ago. Theirs has been the simple life indeed. But there was rubber in her forests and the tusks of elephants long dead were stored in chieftains' huts or cached in forest fastnesses. Therefore the agents of trade came and, with beads and fancy colored cloth, persuaded the indolent native to gather a little rubber from the vine, or with gunpowder, guns and rum secured his ivory tusks. With the advent of trade came also organized government and, soon, the native was protected against the unfair trader as well as against himself. And what have we now, a little more than half a score of years since the white man really entered this land? The rubber vines and trees are no longer found near the coast but the white trader must go interior 200 miles, 250 miles or even further

*Mr. Guthrie intends to speak for only the section of the continent named in his title.—EDITOR.

in order to secure this still valuable article of trade; tusks of bygone generations of elephants are largely sold out from the region accessible to the white man. With these changes has come also a change in the black man. He is no longer content to live with a piece of pounded bark for covering, two stones for his grinding mill and a clay pot and wooden bowl for kitchen utensils. He sees the clothes and tools of the foreigner and desires them. He cannot buy these new necessities without money and, to get money, he must work. What shall he do?

The industrial missionary is teaching the African that from the garden or farm can come something more than food sufficient to feed his family, and that work on the land is not a menial task meant for women only. In the vicinity of Élat and Efulen the Bulu are already beginning to make plantings of rubber trees according to the advice and example of the missionary. At several of our stations, classes in carpentry and tailoring have been formed and the boys are learning to become skilled workmen. Besides the crops and other native resources, including rubber, sugar cane and ebony, the soil and climate are fitted to produce cotton, cocoa, coffee, vanilla, and other products of economic value.

To date, all produce is carried on men's backs, but government roads are being

BUILDING A NATIVE HOUSE IN BULULAND.
Photographed by Miss Mackenzie.

rapidly improved and freight will doubtless soon be moved on donkeys or on wheels. We even have rumors of a railroad, which we hope may soon prove well founded. The country is opening up, and it is the duty of the Church of God to see that she awakens to the right kind of civilization.

Will *you go* or send?

Francis B. Guthrie.

No more tramping about the country to find school-boys for Efulen; they come by hundreds. Mr. Schwab is in charge of both German and vernacular departments and Mrs. Schwab teaches singing and advanced German classes. Benches and desks have banished the sprawling on the floor of former days. Mrs. W. C. Johnston gave practical lectures in hygiene. Result: for the first time, many peppers were left hanging on the bushes at the end of term, and health of boarding pupils rose to 100 and 150 per cent. above that of day scholars.

Proofs of Love

"Do Africans understand love?" We sometimes question it, observing their home life. We watch the young mother caring for her growing child, or her sick child, and we can scarcely say whether the true mother love beats in her heart, for her joy and affection are so restrained. It is not betrayed in admiring glances and loving caresses. We watch her as she screams and tears herself in frantic grief when the life has gone from her child's body, and her grief is so wild that perhaps we do not recognize it as a genuine feeling of love and loneliness. We cannot judge.

The man who has more than one wife cannot, we say, understand love. Can he love each one of four, six, ten, up to even fifty or a hundred wives? He has his favorite and he has the one he hates. He has one who always serves him as he likes, cooks his food to his taste and gives him pleasure; but does he know what love means? She who has been sold like one of a herd of cattle to the highest bidder,—does she know what it is to love? One out of many to serve the same lord and master,—does she feel herself loved? We cannot tell.

But sometimes we know that we meet

love in Africans. It is a reflection of the love from above, though it may be faint and is not seen until the influence of divine love is felt. When we heard from one young woman that she loved one man but never hoped to "get him," we believed there was love, and when the happy marriage day came and she appeared, not in what we call bridal costume but in the best cloth she had, her hair neatly done up, her face all joy and pleasure, we said, "She loves." When we saw a husband content to count but one wife among his possessions, watching by her side with true anxiety through serious illness; sad and quiet as long as she was ill, rejoicing when she recovered; in every way treating her as he would himself; doing many of her heavier duties, though they are beneath a man's position, we said, "He loves his wife."

We talk to an African mother and she makes us realize how she wants to do her part to keep her child in the right path, but knows her weakness and pleads for our help. We see her planning to give her child the best there is for her to give. Her heart yearns after the straying child; she is ashamed of the evil he does. Then we stand by and know there is mother love in Africa. We witness a wedding which is not a bad imitation of such an event at home. We have watched the bride as she made her preparations; we have helped her and it may be even teased her a little. From her smile, the look in her eyes, we are made to believe she is very much like her white sister. And the bridegroom with proud bearing and joy in his face, as he leads her to the marriage altar, is plainly a happy lover. We have read love between as well as in his words, "I saw light," when he would have us know that the wished-for bride was willing. The young man to whom we have just imparted our grief at the knowledge that he has been drinking with one having that habit, returns and begs us not to tell his mother, for she would grieve. We say, "This is filial love." Are we not right?

(*Mrs. E. A.*)

Leónie S. Ford.

Missionary Mothers Again

What Mrs. Cochran so justly said last month of their sphere in China is applicable in its spirit to the lives of missionary mothers and wives on all the field of missions. Two illustrations are at hand from countries far apart. They are taken from letters which are not new and were not written for print.—EDITOR.

From Brazil, *Mrs. C. E. Bixler* wrote:

I am often heavy-hearted because of the little real missionary work that I do but, try as hard as I may, I cannot often get out among the women as I should like. Our oldest child is but five, the next nearly three, and baby seventeen months. Brazilian servants are not what we find in America do Norte, and although I have one of the good ones I cannot often trust her with all the little ones, and be away long at a time. We dare not let them have Brazilian playmates, so I often must be mother, nurse, playmate and all. Please do not think I am complaining. I do not mean to make it sound so, but only to explain why I am tied at home. A great many who are interested in the gospel from interior towns where Mr. Bixler visits, when they come to Estancia, stop over night, or for a meal, with us. They often bring another with them, so that we have increased opportunities for influence through our guests.

From Syria, *Mrs. Wm. K. Eddy* wrote before her husband's death:

According to your request I have written a report which I enclose. I am a mother and a housekeeper, and have to teach my children entirely myself, besides being to a great extent their companion, amusing them on week days and on Sabbath giving nearly the whole day to them, as there are no English services in Sidon. We have only a tiny yard; our house opens into the Seminary at one end, and Mr. Eddy has people and business in his study from morning to night at the other end, so the house has to be kept in some degree quiet nearly all the time. Two restless boys, who cannot go out of the city without some responsible protector, need more companionship from their parents than boys in America, and the little boy only five years old is still quite dependent upon his parents for all his ideas and occupations.

LETTERS FROM MISSIONARIES

JAPAN.

Miss Elizabeth P. Milliken wrote from Tokyo to Philadelphia Society:

Such a pleasure as Mrs. Thorpe's visit was, and the good it brought us! It was both a disappointment and a mortification to me not to meet her and Miss London in Yokohama. Miss West and I had been counting upon it all summer. You know how, when the boat came in, Miss West was laid upon a long chair unable to walk and the greatest flood of forty years cut communication between Tokyo and Yokohama. Mrs. Thorpe made light of these things and came up by the first train, bringing her daughter and Miss London

AND NO END OF GOOD CHEER WITH HER.

To have her tell of you all, in her vivid way, made Philadelphia seem strangely near, and her keen interest in everything here made us realize how truly the school belongs to you and you belong to us. It was almost too much of a disappointment to find that plans of travel would carry her away before school opened, before any kind of missionary work really began. And it was not to be, for, putting away sight-seeing, this dear president turned back in her journey, returned to Tokyo and did see our Japanese friends—pastors and their wives, old graduates of the school and their husbands—did see many things with her own clear-sighted, laughing, kindly eyes that for years she had heard of, worked for, prayed for from beyond the seas. That day was a high day for us. The address she gave the girls (upon five minutes' notice) was superb.

Accept our thanks for sending Miss London. Her arrival seemed to be just what we all needed to set us up for the new term. She is so much at home that we feel as though she had been with us for years instead of weeks.

The Graham dormitories are not yet completed, so that many boarding pupils cannot yet return, but we hope to have all in order by the New Year. You can imagine what a relief it will be to have the carpenters go, after more than

A YEAR OF POUNDING AND HAMMERING.

We have had some changes. We were sorry to lose Miss Kushibe, who had been here seven years as a teacher and in the school as a pupil since she was a little child. The possibility of finding Christian teachers to fill a vacancy is one mark of progress. The five organs sent by kind Mr. Severance have come; they are fine instruments.

YOUNG MEN STUDYING THE BIBLE.

Miss Ann E. Garvin wrote from Osaka:

Many are wanting to study the Bible these days—just the state of things that we expected to follow the war, when so much Christian literature was distributed to the soldiers. Now these soldiers, converted again into business men, are seeking the truth. Some get introductions to pastors or missionaries, others

COME STRAIGHT TO THE DOOR

and state their errand. Some have Testaments, some have never seen the book. Some are students, but most of them are busy men of responsibility; a number that come to me are bank men. Mr. Y———— has been here three times this week. He desired to become a Christian and, knowing almost nothing of the Bible, wanted to be taught. He was sent to me by the Y. M. C. A. secretary because he lives near our South Church. I find his mind wonderfully open to the truth. Speaking about the miracles of Jesus, I remarked that there could be no difficulty about believing them if we believe God at all and that Jesus was God. "Why, no," he replied; "of course God has His own plans, and His own work, and He would do it in His own way." The only time this man can come is at our dinner hour. He continues the study eagerly for two hours, and knows not how time is going. He had

NEVER BEEN INSIDE A CHURCH TILL

last Sunday. Another young man was introduced to me as one who wanted to be taught about God. He is from the Custom House and never knows ahead just when he will be free, but if he gets out by four or five o'clock, he stops for a Bible lesson. He had never seen a Testament before, nor heard a Christian sermon. A Mr. Provence, his teacher of English in another part of the country, had advised him to learn about Christianity, so upon coming to Osaka he hunted up a church and expressed his desire. Just a word of personal interest and advice,—and see what it has accomplished, and will yet accomplish! I have told only of the two latest inquirers. There are many like them.

FRIDAY EVENING IS NIGHT SCHOOL.

We teach English and Bible. The young men are from banks and business offices, and from the merchant class. There are small schools like this all over town carried on by Japanese Christians with help from missionaries. They have been the means of bringing not a few into the church. We catch them with Eng-

lish, but they are *kept* by God's Word. I had

A SOCIAL EVENING FOR ANOTHER SET OF

young men. We had simple games and refreshments, and Dr. Dunlap's gramophone,—the same he used in Manchuria. With these men I keep in touch through my Sunday Bible class at North Church. Just now they are coming for singing, the object being a song for Christmas exercises at the church. There are about twenty in all, and

ONLY THREE ARE CHRISTIANS.

You can appreciate how intensely I long that every one of them may come to a saving knowledge of Him whom they now but dimly see. Can you unite with me in praying for them? Of course my principal work is for the women.

CHILE, S. A.

MRS. JAS. F. GARVIN wrote from COPIAPO, Nov. 13, 1907:

Last May I was asked as a favor to take the English classes (eight hours a week) in a Chilian girls' school here that our little girls attend. As no teacher has yet been found, I expect to keep on until the end of the year. The school closes for

SUMMER HOLIDAYS ABOUT CHRISTMAS

time. There are two hundred and fifty girls in the school, and although a government school, no priests or nuns teach in it. With my earnings I hope to help the colporteur and Bible work which Mr. Garvin has undertaken here in the north, and in which he had hoped to be allowed to remain. He is interested especially in the miners and men employed in saltpetre works about Taltal and in this valley, but the summons came decisively to Santiago, in October. His first work there was to

BUILD A CHURCH WITHOUT MONEY

or materials. The temporary structure, he writes me, is to be ready for occupancy Dec. 1. The Smiths of Talca are to come here. I shall be very glad to meet them. We are rather shut away from the rest of the world in this Atacama desert. Darwin described the Copiapo Valley as "a green thread in the desert," but as the river is tiny when there is not a freshet and there has been almost no rain for two years, the thread is not very green at present. This is a beautiful climate; even in summer, nights are almost always cool but dust and fleas are pretty bad.

The Chilian helper and I are trying our best to hold the fort until Mr. Smith arrives. He goes off on short trips with Bibles and books, so, when he is away, I take Wednesday night service. I have an interesting class of young women and big girls in S. S., and C. E. S. is under my wing. There are very few men in this church, for they work away among the hills in copper mines. With the recent fall in the price of copper many small mines had to close down and some of the larger ones. On that account a number of our families have had to move away to find work, but we hear of them here and there in isolated places doing what they can for the Master. In this valley are five little Sunday-schools and Bible classes

CARRIED ON IN DIFFERENT MINES

by families that have gone out during the year from this church.

COLOMBIA, SO. AMERICA.

MRS. WALTER S. LEE wrote after her return to BARRANQUILLA in the summer:

We found a royal welcome awaiting us. It did our hearts good to see our friends again and be greeted with the Colombian hug. We did little the first week besides receive visitors, morning, afternoon and evening. You would have thought we had been gone seven years instead of seven months! We decided to have

ALL OUR SCHOOLROOMS IN THE NEW

building and to have our living room and two sleeping rooms in the old thatched-roof building with mud walls where we had been conducting the school. Dining-rooms, boys' dormitory, pantry, kitchen and offices are in the new building. We found that parents resented very much our putting their children in the little old building for the whole day, while we lived in the well-lighted, well-ventilated rooms of the new one, and we could hardly blame them. We do not mind the rooms being dark; when we need extra light, for sewing or mending, we go outside and sit on the little verandah. Then, too, we did worry about having so many people in the old building, for it may fall down during any hard windstorm, as old houses do here. I wish you might have a peep into

OUR LITTLE THATCH-ROOFED PARLOR.

It is cosy and, we think, quite artistic! Colombians never cease to wonder that with so unpromising an exterior, one can secure home-like results inside. I think perhaps they love us more for being willing to live under the humblest roof their country provides. We found our school much run down; but thirty boys on the roll.

KOREA.

MRS. WM. N. BLAIR wrote from PYENG YANG:

The Koreans have taken up the idea of

CELEBRATING THANKSGIVING DAY

and there were fine programmes in all the churches. In ours they had Father Time receiving his children, the seasons, and his grand-

children, the months, who each in turn gave their reasons for gratitude to God. Koreans enjoy such programmes and act them well.

There have been uprisings in various parts by a society which calls itself the "Righteous Army" and is opposed to Japanese occupation. Some incidents have been rather amusing, though the hopeless rebellion is in the main pathetic. It happens that the Japanese party all cut their hair and most of the Christians do the same, so whenever a suspect was seized by the Righteous Army he immediately insisted that he was a Christian, not a Japanese party man. "In that case,' said his captors, "you have a Bible and hymn-book; produce them." If he had "mislaid" them or "left them at home," he was given one other chance.

"IF YOU ARE A CHRISTIAN PROVE IT BY

singing the doxology, saying the Lord's Prayer and repeating the Ten Commandments." If the victim could meet this test he was let off. October and November are the best itinerating months and all the men with country circuits have been out most of the time, while the ladies were out holding country classes.

EVEN I TOOK ADVANTAGE OF

a week when Mr. Blair was obliged to be in the city and, leaving our two little girls with him, I went out and held a class for women of a large church twenty miles north. The schools are crowded. If Korea is awake to anything it is

THE NEED OF EDUCATION FOR

her young men and women. The grave question is: are we to hold them for a Christian education when the Japanese are establishing non-Christian schools everywhere? The girls' school especially is in need of a new building.

LAOS.

MRS. H. C. CAMPBELL wrote from CHIENG MAI:

You may think I have passed out of existence. Well, I am still here. My

HUSBAND WAS AWAY FIVE MONTHS

and during that time our son, Howard Jr., and I "held down the claim"! It was not as though we had been alone in an out-station, for friends here were ever ready to cheer and give help. We tried to keep up church, school and every other line of work. Besides teaching Howard, I had charge of Phraner Memorial Primary School seven months, spending about two and a half hours in actual teaching each day. The new building is in process of erection, so we held our sessions in two small, crowded rooms. We have forty-nine pupils this session. I have a Sunday-school class numbering thirty or more young ladies, which I enjoy very much.

Kroo Pook, one of our ministers, accompanied us in touring. One pleasant feature was

A DOUBLE WEDDING IN A CHAPEL

which we decorated beautifully. Both the brides are Christians and former school-girls. A short time before the wedding hour, the young men called on me to be instructed as to their duties. I told them we wanted this to be an example of a Christian wedding, as there were to be a large number of spectators present who had never seen one. One of these young men has been recently baptized, the other is under instruction. On this tour we elected two elders who have proved efficient workers, and we visited twenty-six homes, holding a service in each. A few days ago we had

A DELIGHTFUL COMMUNION SERVICE

here in Chieng Mai; forty-eight persons united with the church and four suspended members were restored. It is hard to write about my own work and what I am doing, but you have asked for it.

CHINA.

MRS. R. M. MATEER wrote from WEIHSIEN at the end of 1907:

I am devoting my time to thirteen country boarding schools for girls, trying to prepare the teachers by giving them pedagogic lectures. Not a little strength, time, patience and Christianity are laid on the altar of self-support in these schools. For want of funds they were closed a fourth of the time, for we are trying to squeeze a dry sponge dryer. We have come up on tuition each year, until now many girls have had to drop out of the race for an education. . . . Mr. Mateer has been out for several weeks with a band of ten helpers preaching in the streets of heathen villages. Christians swelled the number of workers to twenty. He has never met with such intelligent interest. Many new inquirers have been added.

From MISS CHURCHILL'S Report, CANTON:

My seven day schools had 194 pupils enrolled. The popular teacher of the Manchu school left to be married and, the new teacher not coming up to their ideas, the school rebelled and refused to attend. In nothing are the paradoxes in Chinese character more apparent than their treatment of teachers. When an old teacher leaves, the whole school will also leave, carrying their desks with them. On arrival of a new teacher, pupils come to look at her and, if she does not suit, will not come back. I have moved our Manchu school to another street. It has been the means of interesting many in the gospel; one convert this year is a bright young Manchu woman.

HOME DEPARTMENT

PROGRAMME FOR MARCH MEETING—AFRICA

Sing Livingstone's favorite hymn, "O God of Bethel, by whose hand."
Read from Acts viii : 26, through Philip's interview with the Ethiopian.

Choose two notable sayings from missionaries to Africa, letter them plainly on a blackboard placed where it will be visible through the meeting.

Have a large map of Africa; if necessary, an outline map will do. Let one person point out the stations of the Presbyterian Church. As each station is indicated, another person may tell, not read, the names of those manning each post and the character of each one's work. (See p. 55 of this magazine.)

Sketch briefly: (*a*) The character of the country and its waters, sea, river and lake.

(*b*) Characteristics of the different tribes among which our missionaries work. (See *Historical Sketch of Missions in Africa.*)

Summarize the religions of Africa. (See *Christus Liberator*, p. 57, etc.)

Ten-minute talk on Current Mission Events in Africa. (See *Report* of the Assembly's Board, various numbers of WOMAN'S WORK.)

Five-minute talk from Secretary of Literature, telling what one should read about Africa. Some suggestions of books are: *Dawn in the Dark Continent*, by James Stewart; *Fetishism in West Africa*, by Dr. Nassau; *A Life for Africa*, by Ellen C. Parsons; *Travels in West Africa*, by Mary H. Kingsley; *Life of David Livingstone*, by D. W. Blaikie. Give, in closing, hints of contents of March WOMAN'S WORK.

"Systematic Giving in Africa," two-minute talk founded on leaflet, *Three Significant Events of the Year*, and on Dr. Halsey's *Visit to West Africa Mission.*

Roll-call of notable mission workers who have gone home from Africa: Livingstone, Mackay, Good, Hannington, Isabella Nassau, etc.

Sing, "For all Thy saints."

THE scheme of "Topics for the Year" has been arranged with suggestions for the use of missionary meetings, in a neat four-page folder, and is sent out free of charge from the business office of WOMAN'S WORK. Apply to your own headquarters for this schedule.

SUGGESTIONS FOR APRIL PROGRAMME—INDIA

Give five minutes each to talks on: (1) The Caste system in India, its characteristics and effects.

(2) Account of the life of a Hindu woman.

(3) A carefully prepared sketch of the life led by a child-widow, put in the first person and spoken by a girl ten or twelve years old. (For these consult *Lux Christi.*)

Ten-minute address on Modern Hinduism, does it meet the needs of India? (See leaflet published by the American Board on this subject.)

Five-minute talk on Buddhism preached in our own land. An interesting reading might be arranged, chosen from Mrs. Mason's *Little Green God.*

Solo, "In the secret of His presence," written by Ellen Lakshmi Goreh, a converted Hindu.

Brief account of famine of 1907, explaining the causes of frequent famines.

Show on map, centers of Presbyterian hospital and educational work.

Give summary of, with extracts from leaflet by Dr. J. J. Lucas, *God is With Us in India.*

Sing, "Jesus, and shall it ever be,
A mortal man ashamed of Thee?"
written by Krishna Pal (Serampore), the first Hindu convert, and sung at his baptism.

Literature referred to may be obtained at headquarters of all our Boards. *E. E.*

A PERMANENT MISSIONARY LIBRARY

Going, going!—Before they are quite gone,—do all our societies realize this opportunity open to them, but fast slipping away? Three splendid volumes, about 2,000 pages—*Christian Missions and Social Progress*, by Rev. James S. Dennis, D.D.—are offered now for five dollars. They will not be sold at this price later, and the offer is only to Women's Missionary Societies and Study Classes.

The books are richly illustrated and represent the finest scholarship and deepest research. They are invaluable for reference, not only this year but every year. Though late, you are not yet too late to order from your Board.

PICTURES convince where words fail. The set of twenty-four pictures illustrating *Gloria Christi* (twenty-five cents) will illuminate your missionary programmes. *How to Use Gloria Christi* will answer your questions. (Price ten cents.) *In Circles of Light*, the Junior book, offers twelve charming missionary lessons all worked out. (Twenty cents.) No other material needed. All ordered from your Board.

MISSIONARY CONVENTION AT PITTSBURG

A great interdenominational missionary convention will be held at Pittsburg, March 10-12, under auspices of the Young People's Missionary Movement. The purpose of this gathering is to plan for more thorough organization of the base of supplies for Home and Foreign Missions, especially by methods of education; it will therefore be of the greatest interest and importance to all who have special responsibility for promotion of the missionary cause.

Thirty-five hundred delegates are expected to be present, and the most able missionary speakers on the continent have been secured to deliver addresses.

Presbyterians wishing to attend this convention can obtain further information on the subject from either Von Ogden Vogt or T. H. P. Sailer, 156 Fifth Ave., New York.

TAKEN CAPTIVE BY ORIENTAL CULTS

Of all the cunningly devised fables which the world of our day is madly following, that which brings the hottest blush to the cheek of an intelligent Christian woman is the net of Orientalism, with its haul of silly women. That the greatest debtors to the Lord Jesus should ever turn away from Him—from His message of life, from His sweet service—is always tragedy, but it becomes a poor humiliation when they turn from our mighty Saviour and stoop to decrepit, worn-out faiths which, in their Oriental birthplace, are crumbling to dust. Are any of these captives in the circle of our acquaintance? There is one cure-all for them. Warm Christian enthusiasm must be applied to their Vedantic dreams. Then will they shrivel like paper on coals of fire. One of the pillars of missionary work on the Pacific coast writes:

"There are societies of women in Berkeley and San Francisco who are believers in Babism, and they meet to study this cult about the Behais of Persia.

"A young lady gave me a pile of type-written pages, and asked if I had heard of 'the new religion, that Christ has already come.' No, I had not heard. As she asked my opinion of her manuscript, I read it all and replied in seven pages, telling her many things about the Mohammedans and of Henry Martyn, who went to Shiraz, the very city where the Behais are strongest, and taught the Mollahs vehemently: There is one God, and Jesus Christ is the Son of God. I showed that these teachings were in Persia before 1813, while the Babists claim to have arisen about 1848, and that I believe the new sect has arisen through reading the New Testament as well as the Old. I called them Reformed Mohammedans with some new truths. I told her that Christ had done great things for us, and would yet be manifested in a manner unmistakable to the whole world. Two days after, I met this young lady on her way to read my paper to some of the Behai women. Another young lady inquired if I had read a new book about Behai Effendi which she was reading in French."

CHANGE IN THE COMMITTEE FOR UNITED STUDY OF MISSIONS

After seven years of service Miss Ellen C. Parsons has resigned from this Committee, and Mrs. Chas. N. Thorpe, notwithstanding her multifarious duties as president of the Woman's Foreign Missionary Society, has consented to take the position. She represents all the Presbyterian women on this interdenominational Committee and to her, inquiries relating to the subject of United Study may henceforth be addressed, at 501 Witherspoon Building, Phila., Pa.

ONE SEED FROM A PRESBYTERIAL MEETING

The following letter was written from a town in Wisconsin, Jan. 20, 1908.—EDITOR.

Can you recall the time when we met in White Plains, N. Y.? Our dear sister Miss Charlotte* Montgomery (who has gone to her well earned reward) was there, being home on furlough from Persia. I think it was in 1895. I was one of the delegates from our church. If you remember, I told how opposed I had always been to foreign missions but, listening to her simple story, she completely won my heart. I promised I would from that time, as long as God spared me, help as far as lay in my power to make reparation for my past neglect. . . . We organized a missionary society in this church, with twenty-three members, a little over a year ago, and we studied *Christus Liberator*. The pastor's wife is president and the women are beginning to become interested in missionary study.

A. J. H.

* A friend is happily at hand, who was also at the White Plains meeting, and she reminds us that, instead of "Miss Charlotte," it was Miss Annie Montgomery who was at home in 1895 and is still in the harvest field, looking forward to the "reward" in due time.

CHANGES IN THE MISSIONARY FORCE

ARRIVAL:

Dec. 7, 1907.—At San Francisco, Miss Mary B. Barrett from Seoul, Korea. Address, Millville, Florida.

DEPARTURE:

January 25.—From New York, Miss Alice Mitchell, returning to North India *via* France.

RESIGNATION:

Miss Lucy E. Mayo, West Japan Mission. Appointed 1901.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges. each, 2 cts.; set,	15 cts.
Medical Series .....each, 3 cts.; set,	15 cts.
Home Life	2 cts.
Illustrated Programmes.....per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1908	10 cts.
A Visit to the West Africa Mission	10 cts.

Mission Study Series:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World	20 cts.
In Circles of Light	20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, March 19. Topics: *Our Presbyterial Societies* and *Africa*.

TREASURER'S books at headquarters close April 1st.

THE Thirty-seventh Annual Meeting (Third Biennial) of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in the Chambers-Wylie Church, Phila., April 28 to 30. The opening session will be Tuesday afternoon instead of Wednesday morning, to give time for the Children's Meeting as well as for a new Conference (on finance), and yet enable us to close on Thursday afternoon.

"ONE delegate may be sent from each Presbyterial Society, Auxiliary or Young People's organization contributing through the Woman's Foreign Missionary Society." (See *Bylaws*.) The Presbyterial Societies of Philadelphia and Philadelphia North extend cordial hospitality to all missionaries and delegates who may attend the meeting. Board will be secured for others at boarding-houses or hotels. Names of delegates desiring entertainment and all applications for boarding places must be sent, not later than April 15th, to Miss Ella Burgin, 2037 Arch St. In applying please state official connection with your society. No reduced railroad rates.

COMMITTEES are doing all they can to make this year's Assembly the best, and we ask our constituency to pray that the Holy Spirit may inspire all plans so that a great blessing on missionaries and home workers may be the result. An exhibit is planned, illustrating customs and religions, and a "suggestion corner" for samples of programmes, invitations, methods of work, etc. Such successful devices are desired. Address *Chairman Biennial Assembly Committee*, 501 Witherspoon Building.

THERE were with us during the Week of Prayer our president, Mrs. C. N. Thorpe, just home from her tour round the world, who told of "Missionary Children I Have Seen;" Mrs. J. P. Cochran, formerly of Urumia; Mrs. E. F. Hall, lately returned from Korea; Miss Lattimore of China, Rev. and Mrs. J. H. Orbison, and Dr. Alice Mitchell of India. The latter has her mother's and sister's company to Marseilles as she starts off again for India on Jan. 25th.

IN thanking all who contributed to the Sidon House, we are glad to state that enough for the purchase was given, and thus another prayer has been granted.

MRS. C. T. CHESTER, Secretary for C. E. Societies at headquarters, has kindly consented to act as Field Secretary during the spring.

MRS. GILLESPIE'S friends, especially those within call of Pittsburg, will be glad to know that she lives now at 528 Washington Ave., Carnegie, Pa.

LEAFLETS ON GIVING: *Selfishness and Liberality; Whose Is It—Mine or God's? The Giving Alphabet;* 1 ct. each, 10 cts. per dozen.

NEW Bible Reading, *The Name Above Every Name*, 50 cts. per 100.

FOR CHILDREN, on Africa: *A Brave Hunchback, Out of the Darkness*, each 2 cts.; *Schools and Colleges in India* (new), *Hospitals in India* (new), 3 cts. each, 30 cts. per dozen; *Pedro Recto*, a Filipino, Hero Series (new), 2 cts.; *Africa for Juniors*, 10 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Thirty-seventh Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in First Presbyterian Church (Rev. Thomas D. Logan, D.D., pastor), Springfield, Ill., Wednesday and Thursday, April 22, 23. The opening meeting will be held Tuesday evening. Appoint your delegates and watch for notices in *The Interior* and next number of WOMAN'S WORK.

PLEASE send names of delegates to Annual Meeting to Mrs. C. C. Brown, 833 South 4th St., Springfield, Ill.

PRESBYTERIAL treasurers are reminded that our fiscal year closes April 1. They should forward by March 25 all they have then received, sending any sums coming after that day in time to reach Room 48 by April 1.

HOW could one more fitly celebrate the Day of Resurrection than by a hundred-dollar offering to the Korea Fund, thus conferring honorary membership of the Board of the Northwest on a friend beloved? Some may not know what a beautiful steel-engraved certificate of membership in the Assembly's Board is ready for any one with whose name a thirty-dollar gift is remitted to Mrs. Bradley by a presbyterial treasurer. See also page 239 of our *Annual Report*, concerning life members. There can be no doubt that such an Easter token would gratify any friend of missions, old or young.

SEND one cent postage for our new catalogue, and thereby learn not only about latest publications, but see what books you may like to draw from our free circulating library.

IT was a rare privilege to have with us Mrs. Pinney, president of the Occidental Board, one Friday morning. She brought good news, and having "looked unto Him" was "radiant."

THE missionaries from Korea, as they said themselves, "fired their first gun" in Chicago in their campaign for a Christianized Korea. They made over sixty addresses during a ten days' stay here. There were some large contributions, but the totals are not yet known.

THE Praise Meeting Programme, *Fruit Bearing*, is reduced to twenty-five cents per hundred, and we urge all societies to order them for their Praise Meetings.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Visitors cordially welcome.

THE Thirty-eighth Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday, April 22, at 156 Fifth Avenue, and will be confined to a morning session. Delegates will be warmly welcomed at headquarters, and a good representation is earnestly looked for from those societies near enough to New York to make it possible to attend a short meeting. Those at a distance planning to be in New York this spring may be able to arrange their visit to correspond with this date. Further details will be given next month.

THE Board feels itself fortunate in having been able to secure for a period of six months the time and services of Miss M. E. Rogers, formerly a missionary in Fatehgarh, India, who will act as Field Secretary, giving her entire time to traveling among the societies of our territory and speaking for missions wherever she is needed. From March 19, through April, Miss Rogers will be among the Kentucky societies, but before and after those dates she will be open to engagements elsewhere. Engagements with Miss Rogers may be made by applying to Miss M. G. Janeway, Sec. for Missionary Speakers, 156 Fifth Ave., N. Y.

THE Presbyterial Society of New York deserves hearty congratulations in having secured for its president Mrs. George Knox, who has herself been a missionary in Japan, and who will therefore be an inspiring and efficient leader in the work at home.

A LARGE work has been carried on at Osaka, Japan, by the Cumberland Presbyterian Board. In order that the Cumberland societies now associated with our Board may continue to give to this object, in which they have so long been interested, we have assumed shares in Osaka work.

THE thermometer almost at zero, on the first Wednesday in February, did not deter people from coming to monthly meeting of the Board. The room was crowded, and each address was more interesting than the last. Mrs. Samuel Cochran of Hwai-yuen told of perplexities that missionary mothers have there and showed in a very practical way the necessity of some things that are criticised at home; a tennis court, for instance, is a great help in keeping a normal condition of health, mentally and spiritually. Rev. James Cochran told of wonderful results after six years' work at Hwai-yuen and of the opportunities for expansion, but no funds with which to take advantage of them. Dr. McCandliss of Hainan spoke for medical missions and said that eighty per cent. of the misery of China comes from superstition. Rev. John E. Williams of Nanking spoke of the influx of Chinese students to Tokyo and the work done among them by the Y. M. C. A., with results that make one realize how God's blessing goes with all work done in His name.

From Northern New York.

THIS is the month when blanks are sent out to all the societies. It is very necessary, in order that the *Report* may be completed in time, that all the columns be accurately filled out and the blanks returned promptly.

THE books of the Treasurer will close March 31. All moneys must be in her hands by that date, in order to be included in the *Report*. Local treasurers are requested to state clearly the object for which the sums forwarded are appropriated, and not take it for granted that the General Treasurer will know.

BE sure that all pledges are met. As will be seen from February WOMAN'S WORK, there is an urgent call from all fields for money. This is cause for gratitude, because it means progress. This is a time when the "little" as well as the larger gifts are needed, and our gifts should be increased, not lessened.

ANNUAL Meeting will be held April 15 and 16. All are asked to bear this in mind and to remember it in prayer, that it may be a time of profit as well as inspiration.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

A MEETING of representatives from the Presbyteries has been called in St. Louis for Wednesday and Thursday, March 11, 12, to hold a conference on ways of working. This meeting is especially designed to reach our new Presbyteries in Texas and Arkansas, and was set thus early in order to send thoroughly instructed delegates to the annual presbyterial meetings. In order that this conference may be a success, it is very important that a representative come from every Presbytery, especially from the two Synods named above. All delegates intending to be present at this meeting will please send name and address to Miss Mary W. Keith, 601 Equitable Building, St. Louis. We hope for a full representation.

LETTERS were received this month from Mrs. Garvin of Copiapó, Chile, and Mrs. Wm. Blair of Pyeng Yang, Korea. The latter will be found in this magazine.

THE Secretary for Missionary Candidates reports that never, since she has held the position, has there been such a large number of young women making application for work in the foreign field. At present the creden-

tials of five candidates are in New York awaiting action by General Assembly's Board, and during the past week three more have sent for application blanks. The five candidates mentioned are without exception remarkably bright, earnest, intelligent young women, and since God has moved them to sacrifice home, family and friends so unreservedly for His sake and give their lives to His work, we hope and pray unceasingly that the means for sending them out and supporting them may not be lacking. The Board is most anxious to send out twenty missionaries to Korea alone. We know how difficult it is this year to raise funds for any sort of work, but we also know that the wealth of the world is the Lord's. May He move the hearts of His people to return to Him that which is His own!

From San Francisco.

Headquarters, 920 Sacramento St., San Francisco.

THIRTY-FIFTH Annual Meeting of the Woman's Occidental Board of Foreign Missions will convene on April 15 at 920 Sacramento St., San Francisco. Wednesday, reception to delegates at 2.30 P. M.; Thursday and Friday, all-day meetings. Delegates are invited from Utah, Arizona, Nevada and California, for whom entertainment will be provided.

THE Treasurer's books will close March 20. Money sent in later must go over to the next fiscal year. Address Mrs. E. G. Denniston, 3454 Twenty-first St., San Francisco.

SOME heroic reports will be presented from the presbyteries. The work of Foreign Missions is reaching high tide. Better things than ever are in store.

THE labors of Rev. D. E. Potter are bearing fruit a hundredfold, we hope. Mrs. Potter, our efficient Field Secretary, works with her husband in the "Institutes" held in our cities and towns. After a general talk upon the subjects, each department retires to another room. While Mrs. Potter teaches a "Lesson Study" Mr. Potter holds an audience on Foreign Missions, and Rev. W. S. Holt another audience on Home Missions. Each works at high pressure. Mr. Potter pleads with the churches to not neglect the boys and girls of ten and over, thereby to save a loss of interest through a whole generation.

BOOKS recommended for juveniles and young people may be ordered through the Woman's Board or from Fowler Brothers in Los Angeles, or the New Book Store, San Francisco. Libraries in stock may be found at the Western office of the Presbyterian Foreign Board, Albany Block, Oakland, Cal. The Occidental Board has a circulating library, in care of Miss Page, 2747 Derby St., Berkeley.

TITLES of books on Rev. Dwight E. Potter's list, for children and young people, are:

Romance of Missionary Heroism, $1.50.
Romance of Missionary Enterprise, $1.50.
Uganda's White Man of Work, 50 cts.
Child Life in Mission Lands, 50 cts.
The Juvenile Missionary Library, $5.00.
Children in Blue and What They Do, 57½ cts.
Katharine R. Crowell's books for "Juniors," 12 cts. to 25 cts. each.
Missions in Sunday-school (for workers), 50 cts.
Year Book of Prayer for both Home and Foreign Missions, 10 cts. each in pairs.

"Mission Study" Series always has new books. Besides these, there are books that we cannot deny ourselves the reading. Dr. Arthur J. Brown's *The Foreign Missionary* should go into our church libraries.

EAST OAKLAND Church, Rev. J. K. Sanborn, pastor, furnished the Christmas tree and gifts for the girls in the temporary Mission Home, which is located in the vicinity of that church. The Sabbath-school, with its fine teachers, has been most kind and helpful during the year. The Occidental Board presents most cordial thanks for the loving attention bestowed upon Miss Cameron and her large family.

From Portland, Oregon.

Meetings on first and third Tuesdays each month at the First Presbyterian Church. Visitors welcome.

THE twentieth anniversary of our Board's organization will be held in Portland, April 15 and 16. The meeting promises to be one of rejoicing, the hopes and prayers and toils of the years triumphing over all anxieties and doubts. Every year has been one of steady advancement. The twentieth year stands out from all the rest in one important feature: the offering from societies is to be voluntary. No stated advance has been asked. The offerings will be divided in the following ratio: Foreign Missions, two-fifths; Home Missions, two-fifths; Freedmen, one-fifth. This rule was suggested by our treasurers at last Annual Meeting and unanimously adopted. What shall be the result of this decision upon our annual offering? The treasurers are not alone in their prayerful, hopeful awaiting the answer. It is for every member and society to test the twice blest free-will offering.

THE presbyterial treasurers' books close the 20th of March; those of Mrs. Goss, Treasurer of the Board, close March 25. Reports of local secretaries must soon be in the hands of the presbyterial secretary, or else be omitted from the printed report.

EVERY presbyterial society is expected to send a delegate to the Annual Meeting; every society, if possible, should be represented. C. E. Societies and Bands are also invited to send delegates. Please send names of delegates to Chairman of Hospitality Committee, Mrs. G. B. Cellars, 324 E. Eleventh St., N., Portland. Careful plans are being laid for entertainment of guests.

WE are awaiting with deep interest the result of the conference of delegates of the Woman's Board of Home Missions and the Woman's Foreign Boards, held in Chicago, concerning the further development of Westminster Guild, an organization launched by the Board of the Northwest a year ago. Its aim is: (1) "To develop a symmetrical womanhood; (2) To bind together for world-wide service for Christ and the Church the young women of our denomination." The Guild presents a yearly course in Bible study and study of missions. Such an organization is of vital interest to every earnest worker. The North Pacific Board was fortunate in securing Mrs. Hill, wife of Dr. E. P. Hill, now of Chicago, but for many years pastor of First Church, Portland, as our delegate to the convention.

Mrs. Hill was closely associated with the work of our Board.

We note with satisfaction the increased attendance at our popular Board meetings. These are held in the First Church parlors the third Tuesday of each month, at half-past two o'clock. Visitors in Portland are not only most welcome, but their presence is an encouragement to officers and especially to the president, who has carried the chief care and responsibility of the Board throughout the years of its existence. These meetings are always helpful and interesting.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for January, 1908.

By totals from Presbyterial Societies.

Athens,	$105.06	Holston,	$23.65	New Castle,	$5.00	Washington,	$911.17
Bell,	7.00	Hopewell-Madison,	7.70	Newton,	265.76	Washington City,	977.58
Bellefontaine,	200.43	Huntingdon,	16.00	Obion-Memphis,	25.85	West Jersey,	161.86
Birmingham,	73.84	Huron,	27.88	Oxford,	25.02	Westminster,	144.15
Butler,	670.72	Jersey City,	572.50	Philadelphia,	3,865.40	Wheeling,	2.00
Carlisle,	1,143.73	Lackawanna,	1,497.15	Philadelphia North,	71.00	Wooster,	235.99
Chattanooga,	56.40	Lehigh,	295.68	Portsmouth,	15.00	Zanesville,	297.45
Chester,	11.00	Lima,	70.50	St. Clairsville,	238.78	Miscellaneous,	1,899.98
Cincinnati,	1,177.73	McMinnville,	22.60	Union,	184.40		
Clarion,	236.64	Mahoning,	285.50				
Cleveland,	896.88	Marion,	137.52				
Columbus,	225.19	Maumee,	25.00				
Cookeville,	9.65	Monmouth,	299.57				
Dayton,	470.05	Morris and Orange,	1,480.25				
Elizabeth,	1,568.74	Nashville,	130.31				
Florida,	4.40	New Brunswick,	814.43				

Total for January, 1908,	$21,890.09
Total since April 1, 1907,	79,852.43

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Special Gifts to Missionaries,	$50.00
India Famine Fund,	104.00

Report of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1908.

* Indicates Praise Offering.

Binghamton.—Bainbridge, 8; Binghamton, 1st, King's Daughters, 10; Conklin, C.E., 5; Deposit, C.E., 5; Nichols, 2.25; Waverly, 20, Jr. Miss. Soc., 9; Windsor, 4.90, $64.15

Brooklyn.—Brooklyn, Bay Ridge, 15; Bethany, 14.58; Bushwick Ave., German, C.E., 10; Classon Ave., M.H. Guild, 25; Duryea, 2.31, *23.17, C.E., 3.41; 1st, 100, City Park Branch, 9.95, Cheerful Givers, 7; Flatbush, 10; Grace, 20; Greene Ave., 14.75; Lafayette Ave., 99.04; Mem'l, 50 cts.; Prospect Heights, 2.05; Ross St., 12.23, C.E., 100; 2d, 14.32; Throop Ave., 6, Girls' Bd., 20; Westm'r, 5.27; Wyckoff Heights, C.E., 2.50, 517.08

Buffalo.—Buffalo, Bethany, 25; North, 22.50; Clarence, C.E., 11.75; Orchard Park, 10; Portville, 118, C.E., 32, 219.25

Cayuga.—Auburn, Central, 25; Cato, 6; Ithaca, C.E., 15.25; Ludlowville, C.E., 5; Weedsport, 19; A Friend, 300, 370.25

Chemung.—Breesport, 2.75; Elmira, 1st, 35.25; Lake, 31.10; Watkins, 10, 79.10

Ebenezer, Ky.—Ashland, 1st, Y.L.S., 25.03, C.E., 12.50; Covington, 25, King's Stars, 15; Dayton, 1st, 10; Lexington, 2d, *11.65, Y.W.S., 4.67; Ludlow, 1st, 5, C.E., 2.50; Maysville, 7.50, C.E., 5; Pikeville, McFarland Mem'l, 10, Jr. C. E., 3, 136.85

Hudson.—Circleville, 3; Cochecton, 1.50; Florida, C.E., 11.36; Monticello, Jr. C.E., 1; Otisville, 4.50; Ramapo, Hillburn, 10.20; Stony Point, 10; Washingtonville, 25; Westtown, 21, 87.56

Logan, Ky.—Auburn, 27.50; Bowling Green, 16.50; Franklin, 8; Pleasant Hill, Rockfield, 2; Russellville, 5.85; Smith's Grove, 15.17; Woodburn, 4.35, 79.37

Long Island.—Bridgehampton, 3.45; Cutchogue, 6.50; Franklinville, C.E., 5; Middletown, Ch., 29.24; Shelter Island, Dorcas Soc., 10; Southampton, C.E., 8.08; Westhampton, 17.50, 79.77

Louisville, Ky.—Louisville, Covenant, 11.40; 4th, 7.50; 4th Ave., 18.03, *15.41; Immanuel, 2; Union, 29.48; Warren Mem'l, 100, Y.L. Guild, Mrs. Culbertson, 466; Owensboro, 1st, 46.04; Cumberland, 8, 703.86

Lyons.—Junius, C.E., 3.00

Nassau.—Glen Cove, 15; Jamaica, 30; Northport, 4.25; Smithtown Branch, 5.50, *9.50, 64.25

New York.—New York, A Friend, 200; Brick, 475; Central, C.E., 79.22; Mizpah Chapel, C.E., 3.80; Ch. of the Good Shepherd, 10; 5th Ave., 604.96, Y.W.S., 135; 1st, 100; 4th, C.E., 250; Madison Ave., 100; Madison Sq., 360, Church House, C.E., 25; North, C.E., 113.34; Park, 67.50, Y.W.S., 67.50; Riverdale, Girls' Bd., 50; Rutgers, 200; University Pl., 500, Evening Branch, 160; West End, 57.03; Woodstock, 39, C.E., 88; Stapleton, S.I., 1st, I. D. H. Soc., 15; West New Brighton, S. I., Calvary, 20; Friends, 200, 3,920.35

Niagara.—Albion, 24; Barre Centre, 4, *4.32; Holly, 7; Knowlesville, 15; Lewiston, 2, *6; Lockport, 1st, 10, Grace Norton Circle, 2.25; 2d, 4, *2; Mapleton, 4.50, C.E., 11.85; Medina, 20; Middleport, Jr. C.E., 50 cts.; Niagara Falls, 1st, 37, C.E., 50; Pierce Ave., 6.50, C.E., 20; North Tonawanda, 18; Somerset, 10; Youngstown, C.E., 5, 263.92

North River.—Amenia, 17; Cornwall-on-Hudson, 6; Highland Falls, 7; Marlboro, C.E., 5; Milton, 7.35; Newburg, Union, 46; Pine Plains, 4.65; Pleasant Plains, 10.20; Pleasant Valley, C.E., 4; Poughkeepsie, 64, C.E., 15; Salisbury Mills, Bethlehem, 13; Wappinger's Falls, C.E., 2; Wassaic, C.E., 2.50, 203.70

Otsego.—Cherry Valley, 10; Cooperstown, 21; Delhi, 1st, 60; 2d, 9; Gilbertsville, 21; Guilford Centre, C.E., 5; Oneonta, 9; Stamford, 15; Unadilla, 3; Worcester, 3, C.E., 10, 166.00

Princeton, Ky.—Henderson, Centre St., 2.20, Willing Workers, 1.20; Hibbardsville, 7; Hopkinsville, 1st, 11.55, C.E., 10; Lisman, Shiloh, 80 cts.; Madisonville, 3.50; Marion, 1.75; Princeton, 3; Sturgis, 2.10, 43.10

Rochester.—Avon, East, 10; Caledonia, Jr. C.E., 6.67; Dansville, 55; Honeoye Falls, 15; Mt. Morris, 37; Rochester, Brick, 208.75; Brighton, Gould Bd., 40; Calvary, 10; Central, 35, China Circle, 50, Y.W.S., China Circle, 25, Jr. C.E., 5; Mem'l, King's Messengers, 10; North, 102; 3d, 36.47, Y.W.S., 3.68; Trinity, Bd., 1; Sparta, 1st, 16; Webster, 5, 671.57

St. Lawrence.—Louisville, C.E., 4.00

Syracuse.—Baldwinsville, C.E., 3.75; Fulton, 47.59; Marcellus, 15, Thorburn Circle, 9.28; Syracuse, 1st, 45; 4th, 40; Park, Whatsoever Bd., 8, 168.62

Transylvania, Ky.—Danville, 2d, 43.25

Westchester.—Brewster, 5; Bridgeport, Ct., 11; Carmel, Y.P.S., 10, Bd., 3; Irvington, 5; Mt. Vernon, 15.84; New Rochelle, 10.50; Ossining, 25; Rye, 4.80; South Salem, 2, C.E., 5; Stamford, Ct., 50; White Plains, 7; Yonkers, Immanuel, 2, 156.14

Miscellaneous.—A Friend, 400; A Friend in Utica Pres., 3; Collection at Prayer-meeting, 40; Friends, 35; Interest on Dodge Fund, 100; Maywood, Union Chapel, C.E., 3.53; Miss Rogers' Meetings, 21, 602.53

Total,	$8,647.67
Total since April 1, 1907,	46,921.41

Henrietta W. Hubbard, *Treas.*,
156 Fifth Ave., N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for January, 1908.

Aberdeen.—Britton, 24, C.E., 10; Castlewood, 6, C.E., 5; Eureka, C.E., 8; Groton, 45; Langford, C.E., 2; Pierpont, 8; Sisseton, C.E., 5, $113.00

Adams.—Angus, 5; Bemidji, 6.50; Bethel, 20.50; Crookston, 16.75; Hallock, 8.77; Warren, 7, 64.52

Bloomington.—Allerton, 48 cts.; Bement, 111; Bloomington, 1st, 20, C.E., 6.25; 2d, 95, C.E., 25; Champaign, 50, C.E., 30; Clinton, 119.11; Danville, Bethany, 4; El Paso, 15; Gibson City, 31; Heyworth, 6.25; Hoopeston, 6.25; Homer, 12.50; Lexington, 17; Mahomet, 3; Mansfield, C.E., 5; Normal, 10, C.E., 6; Onarga, 47; Philo, 14; Stanford, 18.20; Tolono, 23; Towanda, 14; Urbana, 5; Waynesville, 5, 699.04

Boise.—Boise, 1st, 25.30, C.E., 5, Bd., 1.20; Caldwell, 8.50; Franklin, C.E., 4; Nampa, 3; Parma, 6, C.E., 4, 57.00

Box Butte.—Alliance, 14.80; Bodarc, 1; Gordon, C.E., 2; Minatare, 60 cts.; Rushville, 1.75, C.E., 2; Scott's Bluffs, C.E., 4; Valentine, 1, 27.15

Butte.—Butte, 13.25; Dillon, 1.20, 14.45

Chicago.—Anon., 2.50; Arlington Heights, 3.40; Chicago, Austin, 1st, 19; Bethany, 5.82, C.E., 4.85; Buena Memorial, 21.54; Calvary, 4.37; Covenant, C.E., 4.85, Bd., 2.91; Central Pk., 60; Christ Ch., C.E., 10; Crerar Chapel, 14 cts.; 1st, 13; 2d, 166.36, Mrs. Frances E. Curtiss, 100; 3d, 58.20; 4th, 221.36; 6th, 12.61; 7th, 3; Edgewater, 8.73; 52d Ave., 3;

41st St., C.E.,53.35, Interm. C.E., 14.55; Garfield Blvd.,14.55; Hyde Pk., 65; Immanuel, C.E., 4.85; Lake View, 29.52; Normal Pk., 4.25; Olivet Mem'l, 5, Interm. C.E., 2.43; Ravenswood, 17.46; South Park, 8; Ch. of Providence, C.E., 6.79; Coal City, 40.75; Deerfield, 3; Englewood, 1st, C.E., 12.13; Evanston, 2d, 17; Lake Forest, 111, Steady Streams, 7.69; North Chicago, 2; River Forest, 21.34; Waukegan, 27.16, C.E., 1.50; Wilmington, C.E., Miss McIntosh, 19.40, 3,711.86

CHIPPEWA.—Ashland, 1st, C.E., 11.25; Bethel, C.E., 3; Chippewa Falls, 2.50; Eau Claire, 20; Hudson, 5.31; Ironwood, 5.87; Stanley, 4.10; Superior, Hammond Ave., 30, 82.03

COUNCIL BLUFFS.—Macedonia, 3.30

DES MOINES.—Albia, 30.90; Colfax, C.E., 1; Dallas Center, 9; Des Moines, Central, 25; 1st, 6.25; 6th, 17.25; Westminster, 6; Grimes, 19, C.E., 7; Ridgedale, 12; Indianola, 6.25; Knoxville, 12.50, C.E., 4; Le Roy, C.E., 4.15; Milo, C. E., 4; Newton, 5, C.E., 8; New Sharon, 5; Oskaloosa, 6.60; Panora, 9; Perry, 6.80; Russell, C.E., 2.50; Seymour, 4, C. E., 1; Winterset, 15.65, C.E., 7.50, 235.35

DETROIT.—Detroit, 1st, Richardson Soc., 110; Forest Ave., Westm'r L., 13.10; Fort St., Jr. C.E., 15; St. Andrews, 10; Scovel Mem'l, C.E., 12.50; 2d Ave., Y.P.U., 8, 168.60

DUBUQUE.—Cascade, 1.35; Coggon, 2.56; Dubuque, 3d, 2.50; Westm'r, 75; Farley, 1.45; Hopkinton, 6.89; Independence, 11.02; Jesup, 3.32; Lansing, 3.80; Manchester, 3.80; Oelwein, 7; Sumner, Wilson Grove, 1.94; Volga, 3.32; Winthrop, Pine Creek, 12.49; Unity, 3, 139.44

EWING.—Albion, 17.80, C.E., 12.50; Bridgeport, 29; Centralia, 8; Du Quoin, 8, "In Mem. T. E. Spilman," 10; Fairfield, 12; Mt. Carmel, 26; St. Francisville, 5, 128.30

FT. DODGE.—Algona, 5; Boone, 18; Fonda, 6.10; Ft. Dodge, Westm'r Guild, 25; Glidden, 10, C.E., 6; Jefferson, 6; Livermore, 5; Lohrville, 5, C.E., 9.80; Rockwell City, 10; West Bend, 10, 115.90

FREEPORT.—Argyle, C.E., 12.48; Belvidere, Th. Off., 34.20; Byron, Middle Creek, 5.33, C.E., 9.50; Freeport, 1st, 30; 2d, 17; Galena, Interm. C.E., 1, Jr. C.E., 2.50; South, 4.98; Linn and Hebron, 23; Marengo, 15; Oregon, 9.50; Polo, 13.51; Rockford, 1st, 75, C.E., 20; Westm'r, 17.50, C. E., 4.16; Winnebago, 16; Woodstock, 18.75, C.E., 50, 379.41

GRAND RAPIDS.—Grand Rapids, 1st, 5.75; Immanuel, 1.70; Westm'r, 14.25; Ludington, Miss Anderson, 1.25, C. E., 2.50, Bd., 5, 30.45

GUNNISON.—Aspen, 5; Delta, 4; Grand Junction, 33; Gunnison, 2; Leadville, 7; Salida, 3.50, 54.50

HASTINGS.—Beaver City, 30.50, C.E., 2; Holdredge, 1.60; Minden, 2.60; Superior, C.E., 2, 38.70

HELENA.—Bozeman, 12.10; Helena, 2.10; Manhattan, C. E., 5, 19.20

INDIANAPOLIS.—Bloomington, 8.45, Bd., 1.34; Brazil, 15; Columbus, 2; Danville, 10.75; Winchester, 5.60; Franklin, 75, C.E., 5; Greenwood, 8.70; Hopewell, Jr. C.E., 10; Indianapolis, 1st, 227.36, Grettie Y. Holliday Bd., 12.50, Y.W. S., 52 50; 2d, 50, Nippon Bd., 25, King's Daughters, 30; 4th, 13; 6th, 4, Jr. C.E., 10, Bd., 2; 7th, C.E., 30; Grace, 7; Mem'l, 40; Tabernacle, 92.79; E. Washington St., 11, C.E., 6.50; W. Washington St., 2.40; Roachdale, C.E., 2.80; Spencer, 7.60; Whiteland, 9.20, 777.49

IOWA.—Burlington, 43.38; Fairfield, 60; Ft. Madison, 8, C.E., 10; Keokuk, Westm'r, 50, Golden Rule, 1.70; Kossuth, C.E., 5; Martinsburg, 5.35; Middletown, 2; Milton' 3.65; Morning Sun, 12, C.E., 4.38; Mt. Pleasant, 30.05, C.E., 5; New London, 10; Ottumwa, 1st, 15; East End, 7, C.E., 2.76, 275.27

IOWA CITY.—Brooklyn, 4.50; Crawfordsville, 6; Davenport, 1st, 25; 2d, 3.75; Iowa City, 21.50; Keota, 7.50; Marengo, 16.25; Montezuma, 15.50; Muscatine, 16.25; Oxford, C.E., 5; Sigourney, 3; Tipton, 4.50; Unity, 5; Washington, 10, C.E., 3.50; Bethel, 8; West Liberty, 31, C.E., 5, Girls' Guild, 1.60; Wilton, 25, 217.85

KENDALL.—Idaho Falls, 11; Montpelier, 8, 19.00

LA CROSSE.—La Crosse, 5; West Salem, 15, 20.00

LAKE SUPERIOR.—Iron Mountain, 10; Marquette, 31; Menominee, 21, 62.00

LOGANSPORT.—Bethel, 5; Bethlehem, 11.90; Bourbon, 90 cts.; Brookston, 5; Chalmers, 6.50, C.E., 2.50; Concord, 2; Crown Point, 8, C.E., 3; Goodland, 3; Hammond, 10.20; La Porte, 30; 1st, 25; Meadow Lake, 3; Michigan City, 13.90, C. E., 5; Mishawaka, 5, C.E., 5; Monticello, 5, C.E., 5; Pisgah, 4.65; Plymouth, 1.15; Remington, 3.70, C.E., 3.75; Rochester, 2.75, C.E., 1; South Bend, 1st, 5; Trinity, 3.75; Westminster, 10, C.E., 3; Union, 8.60; Valparaiso, 11.96, 214.21

MADISON.—Baraboo, 3; Janesville, 20; Kilbourn, 3, C.E., 15, Mrs. G. W. Jenkins, 28; Madison, 22; Platteville, 7.50; Portage, 4; Poynette, 5; Richland Center, 3, 110.50

MANKATO.—Alpha, 2.50, Girls' Club, 6.15; Balaton, 7, C. E. Jr., 2; Blue Earth, 19.50; Delhi, 24; Kasota, 6; Luverne, 5.33; Morgan, 6.25; Marshall, 21.87; Mankato, 25; Pipestone, 27.80, C.E., 5; Redwood Falls, 34; Rushmore, 5.25; Clayton, 2.25; Winnebago, 5.50; Worthington, 9.87. 215.27

MATTOON.—Ashmore, 5.60; Kansas, C.E., 16.55; Charleston, 11; Neoga, 10; Paris, Th. Off., 90; Pana, 16.05; Toledo, C.E., 1.50, Jr. C.E., 2; Tower Hill, 5, 157.70

MINNEAPOLIS.—Minneapolis, Andrew, 20.02, Y.W.S., 5, Soldiers of the Cross, 2.05; Bethany, 17.50; Bethlehem, 83, C.E., 25; Elim, C.E., 2.50; 5th, 4.36; 1st, 5, C.E., 12.50, Westm'r Guild, 21, Merry Gleaners, 10; Grace, 7.50; Highland Pk., 11.83, C.E., 2.50, Sunshine Bd., 2; House of Faith, 3.38; Oliver, 17.24, C.E., 2.50; Shiloh, 3; Stewart Mem'l, 21.35; Vanderburg Mem'l, 3; Westm'r, 202.85, C.E., 100, Gleaners, 6.25, Westm'r Guild, 150; Hope Chapel, 20; Waverly, 1.50, 762.83

MINNEWAUKON.—Bisbee, 10.00

MONROE.—Adrian, 45, C.E., 6; Blissfield, 10; Cadmus, 1.25; Erie, C.E., 5; Coldwater, 12.51; Holloway, Girls' Bd., 3; Hillsdale, 24; Jonesville, 10; Monroe, 15; Tecumseh, 5, C.E., 2.95, 139.71

MOUSE RIVER.—Bathgate, Stony Point, 5; Spring Brook. 2, 7.00

MUNCIE.—Converse, Miss Julia R. Kelsey, 10.00

NEW ALBANY.—Bedford, 6; Charleston, C.E., 2.50; Corydon, 5; Hanover, 5.60; Jeffersonville, 40; Madison, 1st, 7; 2d, 1; New Albany, 2d, 15; 3d, 7.54; Salem, 4.45; Seymour, 10; Vernon, 2.31; Vevay, 1, 107.40

NIOBRARA.—Emerson, 7.50; Laurel, 5.60; O'Neill, 2.72; Stuart, 9.36; Wakefield, 5; Winnebago, 15, 45.18

OAKES.—Edgeley, 5; Pleasant Valley, 1, 6.00

OTTAWA.—Aurora, C.E., 10; Aux Sable Grove, 5; Brookfield, 7; Elgin, 12; Kings, 8; Ottawa, 16; Sandwich, 2; Streator, 30; Troy Grove, 3; Waltham, 5; Earlville, 15; Morris, 4.50; Mendota, 10.50, 128.00

PETOSKEY.—Harbor Springs, 16, C.E., 5; Petoskey, 3.50, 24.50

ROCK RIVER.—Albany, 2; Ashton, 3; Dixon, 12.25; Edgington, 5; Garden Plain, 7.50; Hamlet and Perryton, 21.75; Kewanee, 18, Jr. C.E., 5; Norwood, 5; Rock Island, Broadway, 58.50; Central, 4; Peniel, 12.50; Woodhull, C.E., 33, 187.50

SAGINAW.—Bay City, Westm'r, 25; 1st, 33.25; Immanuel, 1; Grace, 4.85; E. Washington Ave , 62 cts., 64.72

ST. CLOUD.—Brown Valley, Interm. C.E., 2.50; St. Cloud, 8.50, Busy Bees, 16.50; Willmar, 20.80, Busy Bees, 1.17, 49.47

ST. PAUL.—St. Paul, Bethlehem, Busy Bees, 1; Central, 30; Dayton Ave., 60.16, C.E., 3; 1st, 15, C.E., 20; Goodrich Ave., Bd., 4.06; House of Hope, 49.33; Merriam Pk., 21.37; St. Croix Falls, C.E., 25; White Bear, C.E., 5, 233.92

UTAH.—Ephraim, 1.55; Green River, 2; Logan, 2; Manti, 1; Payson, 5; Salt Lake City, 1st, 132, Jr. C.E., 2; 3d, 9; Westm'r, 7; Salina, 2; Springville, 3; Presbyterial Off., 4, 170 55

WATERLOO.—Ackley, C.E., 5; Clarksville, 2, C.E., 4.20; Grundy Center, C.E., 16; Marshalltown, 12.25; Shell Rock, Unity, 7.73; Toledo, C.E., 8, Jr. C.E., 1; Salem, 32.20; Traer, Tranquility, Lower Lights, 3.77; Waterloo, 1st, 50; Westm'r, C.E., 9; Williams, 11.65, 162.80

WINNEBAGO.—Weyauwega, C.E., 3.00

WINONA.—Albert Lea, 40; Alden, 8; Chatfield, 18.75; Oakland, 5; Rochester, 10; Winona, 5, 86.75

Total receipts for month,	$10,350.82
Total receipts since April 20, 1907,	50,623.24

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for January, 1908.

ARDMORE,	$22.20	KANSAS CITY,	$144.64
CHOCTAW,	.50	LITTLE ROCK,	2.00
CIMARRON,	25.00	MCGEE,	215.54
EMPORIA,	3.73	MOUND PRAIRIE,	10.00
FT. SMITH,	8.00	OSBORNE,	23.75
HIGHLAND,	60.55	RIO GRANDE,	30.00
JEFFERSON,	12.15	SALT RIVER,	173.72
ST. LOUIS,	$100.00	WACO,	$78.51
TOPEKA,	330.51	Miscellaneous,	6.72

Total for month,	$1,247.52
Total to date,	12,142.75

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

Receipts of Woman's North Pacific Board of Missions for Quarter Ending December 25, 1907.

ALASKA,	$5.00	PORTLAND,	$293.60
BELLINGHAM,	19.00	PUGET SOUND,	317.14
CENT. WASHINGTON,	47.80	SOUTHERN OREGON,	17.40
GRANDE RONDE,	39.04	SPOKANE,	89.10
OLYMPIA,	104.86	WALLA WALLA,	45.10
PENDLETON,	2.50	WILLAMETTE,	148.34

	$1,128.88
Previously reported,	2,016.10
Total,	$3,144.98

MRS. JOHN W. GOSS, *Treas.*,
324 East 21st St., N., Portland, Oregon.

DATE DUE

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